



A
S O L E M N C A L L
.
O N
Count Z I N Z E N D O R F, &c.

By H E N R Y R I M I U S.

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28

A
S O L E M N C A L L
O N
Count Z I N Z E N D O R F,
The Author, and Advocate of the Sect of
H E R R N H U T E R S,
COMMONLY CALL'D
M O R A V I A N S,

To Answer all and every Charge brought against
them in the

CANDID NARRATIVE &c;

With some further Observations on the SPIRIT
of that S E C T.

By H E N R Y R I M I U S.

The S E C O N D E D I T I O N.

L O N D O N:

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to his Royal Highness the Prince of WALES; and
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A

SOLEMN OATH

THE VIKING

THE VIKING

THE VIKING



THE VIKING

THE VIKING



A

SOLEMN CALL

O N

Count ZINZENDORF, &c.

When you ingenuously ask them (that is, desire an Account of their Doctrines) they knit their Brows, and with a haughty Mien answer : 'Tis too high ! When you endeavour to pump them, they answer ambiguously, and pretend to believe nothing but what is assented to by the generality of Christians. When you appear to be already informed of their Doctrines, they deny what ever they believe. When you familiarly discourse with them, they impose upon your Simplicity. They do not trust their Secrets to their own Disciples before they have made them their Slaves. They have an Art by which they persuade People before they teach them ; whereas Truth persuades by Teaching, and doth not teach by Persuasion.

Tertul. adv. Valent. p. 250. Edit. Rigaltii.

B

Those

Those that teach otherwise of God than we teach, conceal their Doctrines to us, because they are afraid that the Overthrow of their Doctrines would ensue upon their being known, and because they apprehend, that upon being overcome, they would be in Danger of being saved. (Timentes ne victi salvari periclitentur).

Irenæus adv. Hæreses. Lib. 4. c. 52.



HOEVER will give himself the Trouble of reflecting on the Doctrines of the *Herrnbuters*, commonly called *Moravians*, which I have partly given an Account of in the *Candid Narrative of the Rise and Progress* of that Sect, will find, that not a few of them exactly square with the Tenets of the ancient *Gnostics*, so famous in the earliest Ages of Christianity: And it is highly remarkable, that the Conduct, the Leaders of *Herrnbutism* have hitherto followed, tallies as exactly with the Picture *Tertulian* and *Irenæus* give of the *Valentinians*, a Party of the ancient *Gnostics*, in the abovementioned Passages, as one Drop of Water doth with another. Count *Zinzendorf*, the Author of this new Sect, has Mysteries too high to be communicated to every body: He will not, it seems, *make Fodder of them for Cattle, such as the Herdsman drives out* (a); he finds it *necessary to speak paradoxically to such as are not initiated in his Mysteries* (b); he has different Kinds of Theologies, one of which is *not to be preached from the Pulpit, but in private Congregations* (c), whilst another is *to be delivered only into*

(a) In his fifth Synod. Sermon, p. 41.

(b) Append. to his Nat. Reflect. p. 47.

(c) *Spang. Declar. p. 698, Peremptorische's Bedenken, p. 45.*

one's own Ear (d); nay he almost glories in having a *new Language not understood by others* (e). It is common for his Sectaries, on being asked about their Doctrines, to refer to their Catechism, which, in Imitation of that of the *Socinians* printed at *Cracovia* in 1574, is contrived in such a Manner, as to conceal, under the Cover of scriptural Passages, their true Tenets, and to leave fundamental Truths so undetermined, as that it may be in their Power to give them a Latitude or restrain them, just as Occasion shall require, when they have to deal with People of different Persuasions. If you allege Doctrines they have publicly preached and divulged in their own Writings, they refuse to answer; and, like the *Gnostics* of old, *point-blank deny what they believe*. When you judge them to be honest in their Professions, they impose upon your Simplicity; and if you happen to detect them, this is called Persecution, and no less than attacking the Cause of Christ. They must be sensible, that, were *Herrnbutism* exposed to public View, it would soon be exploded: For this Reason, the Count has long ago enjoined his Disciples *to give no Answer to what is wrote against their Doctrines, should even the Charge be true* (f); and he tells them among other Reasons, that *their Affairs for the third Part had thereby been ruined* (g); moreover, that *very likely such Writings would soon be forgot* (h). He has the Knack of bringing over People to his Sect, not by Instruction; (for, *this*, he says, *is not so much their Plan* (i),) but by the more prevailing

(d) *Ibidem*.(e) *Buding. Collect. Tom. 3. p. 245.*(f) *Ibid. p. 249.*(g) *Ibid. p. 250.*(h) *Ibid. p. 247.*(i) *His Homilie vom Gehen mit Thränen saën, p. 12.*

Art of *Persuasion* ; he captivates them, not by enlightening their Reason, but by entertaining their Imagination and Passions, and by making Use of his Doctrine of *Blood and Wounds* as a Kind of *Opiate* or *Charm*, tho' it be really at the Expence of the *Discrimen honestorum & turpium*.

Happy would it have been for Christianity in general (for the Count's Undertaking interests all Christians of whatever Denomination) had he not further improved on the subtle Arts of the *Gnostics*. His Sect would then have remained at the Place it was first broached in, and perhaps been stifled in its very Birth. But to his, and his Associates, Shame be it said, they have stuck at no Arts, at no Contrivances, to propagate their Doctrines, and sily to instil them. Their favourite Stratagem has been to endeavour to impose upon the Unwary, by taking upon themselves the Stile and Title of the *Moravian Church* ; a Title, to which they have not the least Pretence, in whatever Light it be considered. Would not every body suppose, from the Bustle and Noise the *Herrnbuters* have made, and are still making with that Name, *that* there had been a Transmigration of half *Moravia* ; *that* the People who here in *England*, take upon themselves that Name, had met with a Fate like to that of the modern *Palatines*, persecuted in their Country for the Sake of Religion by the *Roman Catholics*, and had left their native Country on that Account, under the Conduct of Count *Zinzendorf* ; *that*, as their Forefathers were known to have preserved the Apostolic Faith undefiled, (witness their Confession extant in History, and the many Encomiums bestowed on them in former Times by the Protestants themselves) this their true Offspring had sought Refuge among them ; but contrary to their Expectation, and
notwith-

notwithstanding their having the same Faith and Discipline, had been most cruelly treated and not been able to obtain Leave of settling among them ; *that* the Protestants in *Germany* making no Account of a large Sum of Money brought by these *Moravians* along with them, had contrary to their true Interest, persecuted them by public Proclamations, and thus forced these unhappy *orthodox Moravians* to fly to *England* for Shelter ; Lastly, *that* they, in the Simplicity of their Hearts, and without the least Disguise, had laid before the Parliament of *England*, their Forefathers Confession of Faith, (on Account of which they had met with such ill Treatment) together with the synodal Acts of their Ancestors ; and thus having proved themselves to be the true *Moravian* Church, so famous in ancient History, had obtained a Settlement all over the *British* Dominions ? This, and this alone, I take to have been the common Supposition made by those who know nothing of the *Moravians* but by common Report. But this is so far from being their real Case, that the contrary can be made appear by a great Number of Proofs, whereof, for briefness sake, the following may at present suffice.— It is well known, that the Empress Queen of *Hungary*, to whom *Moravia* belongs, has, within this Century, lost no considerable Part of her Subjects in that Country ; nor doth it stand to Reason, that People of any considerable Substance would have been permitted, contrary to the wonted Policy of that Country, to carry it from thence. Neither can Count *Zinzendorf*, with those People whose Names are so ostentatiously produced in the Vouchers laid before the Parliament, be accounted *Bohemians* or *Moravians* by Birth ; nor can those Individuals that belong to this Sect, properly come under that Denomination, as none of them belong
to

to that Country, except a few *Roman Catholics*, who, according to common Report, having occasionally got Sight of Protestant Books, left their Country and joined the Count at *Herrnbuth*, after he had begun to set on Foot his new *Seet*, as it appears even from his own Writings (k). This alone is sufficient to shew, that these People are not *Moravians* in the proper Sense of that Word, when considered as denoting the *Moravian Church*. Moreover, the very Person that ordained the Count, positively affirms, that all the Members of that Church had been extirpated in *Bohemia* and *Moravia* ever since the Year 1620 (l), and that such as fled their native Country about that Time, had mixed in *Poland* with the Calvinists; besides, we have the Count's own Words, viz. *that they made an entire Coalition with the Calvinists* (m). To speak therefore of a *Moravian Church* in *Moravia* after that Time, is speaking of an imaginary Body, a Phantom. The few Natives that came over to the Count from *Moravia*, according to his own Report, were *unconverted People* (n), the *Punctum credendorum* was settled at *Herrnhut* (o); he brought them from a foreign Religion, and made them conform to the *Lutheran Doctrine* and *N. B. Praxis* (p). Hence it follows, that before that Time they were neither of the ancient *Moravian Church*, nor had its Discipline, (which as well as the *Moravian Doctrine* the Count rejects in his Writings (q):) It follows

(k) *Buding. Coll. Tom. 1. p. 266.*

(l) *Candid Narrat. p. 13 & p. 22. of the second Edit.*

(m) In the 4th *Tom.* of his *Bedenken*, p. 19.

(n) In his *Defence* against *A. Gross*, p. 38.

(o) In his *Letter* to the theological Faculty at *Tubingen*.

1733.

(p) In the 4th *Tom.* of his *Bedenken*, p. 18, 19, 20.

(q) *Pilger Gemein Tag Rede* of *Januar*, 26, 1745, p. 18. *Bud. Collect. Tom. 1. p. 115.*

likewise,

likewise, that as they neither belonged to the *Moravian* Church, nor were a separate Body of themselves, they neither did, nor indeed could bring along with them a Curate, much less a Bishop of their Church; and thus as they could not have the least Claim to the so much boasted-of Apostolic Succession, it is plain, they could not possibly give to others what they had not themselves. However, these People were thought by the Count to be proper Instruments to serve his End, *i. e.* to cover under the Sanction of the *Moravian* Name the Sect he had broached.----Many Things, *absolutely incompatible with the Idea boni viri*, occur in the Count's Transactions in general, particularly in the Business now before us, which however I shall omit for the sake of Brevity, and only add, that he, far from having ever attempted to prove himself, or his People, to be of the *Moravian* Church, has by a Method hitherto unheard of, imposed on the Public by Certificates from Men of Repute, nay from whole Colleges, who, on his bare Word, without any further Proof, have asserted, that he and his People were of that ancient Church. With these Certificates, and a long Pedigree of the ancient *Moravian* Church taken from History, he has posted from Country to Country, crying up himself and his People as belonging to that ancient Body, and making Profelytes under that specious Denomination: And the Imposition (I wish I could give it a softer Name) would perhaps have remained still longer undiscovered, had he not, by too hastily publishing his Sermons and other Writings, betrayed himself, and caused People to enquire into the very Bottom of the Matter. Whoever doubts of this his Way of casting a Mist before People's Eyes by Certificates, need but consult the Vouchers laid by his Deputies before Parliament, together with the

Speeches

Speeches made in their Behalf, and printed by the *Herrnhuters* themselves. The Reader will naturally expect to find among these Papers, *the Confession of Faith of the ancient Moravian Church*, which the honest Followers of it of old, never made a Secret of, but delivered it at different Times to the Rulers of their Country, Copies of which are still extant in Print: But to his great Surprise, he will there find *not so much as a bare mention of it*. The only Thing we meet with, in lieu of it, is a long Pedigree of the Antiquity of the *Moravian Church*, with many Encomiums bestowed on it, and various Arguments drawn from that once so famous Church, for bringing about a Settlement in Behalf of these new Comers, who neither are descended from the Followers of that Church, nor were persecuted on Account of Religion, nor follow the Doctrines of these Confessors; but are a People drawn from all Religions, a Sect newly broached, (whose true Name, from that of their Founder, ought to be *Zinzendorfsians*, as the King of *Prussia* very properly calls them in the *Memoirs of the House of Brandenburg* (r);) a Sect that hides its Tenets, and uses the *Moravian* Name as a kind of Sanction to their Innovations. Instead of synodal Acts of the ancient *Moravians*, none will appear but those of Synods appointed by the Count himself, and Papers wrote by him or his Sectaries, who are so dependent on him, that according to his own Report, *they are ready to lose their Lives for him* (s) (which is even more than the Pope can say). These, with other Writings, which either were given Centuries ago, in Favour of the true

(r) Pag. 284. of the *French* Edit. in Twelves, 1751.

(s) 4 *Tom.* of his *Bedenken*, pag. 67.

ancient *Moravian* Church, or have been begged on false Pretexes by the present Pretenders to that Title, and evidently wear the Marks of Reprobation for the Reasons given before, are produced there as Vouchers for that Sect. Not to mention any thing of the *Augsburg Confession*, which they have made a Shew of producing, tho' in Reality they have curtailed and mangled it in several Places, doubtless in order to conceal their Doctrines under that Cover.

As this is the Case of the *Herrnbuters*, and as such and many other Circumstances little redounding to their Honour, attend their History; there is no Wonder that they shun the Light, and instead of answering the Charges I have brought against them, in the *Candid Narrative*, from their own Writings, have endeavour'd to suppress that Book; and this failing them, have sought to disparage its Contents by Chicanerie, Slander, and Attempts to do me a Prejudice. This their unchristian-like Conduct I am little startled at, as I am sensible that Men of Integrity will always applaud the Endeavours of such as detect Impositions. I am well assured, that my Undertaking has been a Means of opening the Eyes of many who judged of this Sect only from Appearance, and that not a few of the Projects of the Leaders of *Herrnbutism* have since that Time miscarried. On this Account, I should perhaps not have chosen to meddle with them any further, especially as little Credit can be expected to redound to a Person that fights with a Shadow, or combats an Adversary, who is better a great deal at *hiding* than *defending* himself. But, as in a late Pamphlet, which, in the Title Page, promises an Answer to the *Candid Narrative* (though not a single Accusation is so much as touched upon) I have been charged with having

C

calumniated

calumnated them: I think it now incumbent upon me to bring the Thing to a very short Issue, by SOLEMNLY CALLING ON COUNT ZINZENDORF, the Author, Broacher and Advocate of this Sect, as I HEREBY DO, to answer all and every Article set forth against the said Sect in the *Candid Narrative*; not by *running them over* and *picking out* what he likes best, or *making Interrogatories to himself*, whereby the Charges are in a great Measure enfeebled (which I find to be his favourite Method) or by *confounding Passages together*; but by *distinctly mentioning or quoting ONE ARTICLE AFTER ANOTHER, and giving a clear, explicit and categorical Answer to each of them*. This the Public has a Right to expect at his Hands; the more as he or his Associates in Power, have engaged themselves to it by their Advertisement of June 2, 1753. though hitherto they never have performed it; and if this is not complied with *in the Manner aforesaid*, it must be looked upon as a tacit Confession of the Validity of the Accusations abovemention'd. On my Part, as Truth is the only Thing I aim at, I solemnly decare, That I never shall think it a Disgrace to confess that I am in the wrong, whensoever he shall make it appear that I am so.

I cannot omit taking Notice here, that among the Vouchers produced by the *Herrnbuters* before the Committee of Parliament, I have found, to my great Surprize, that they pretend, they have answer'd above Twenty Times the Accusations brought against them Abroad. Whether this cunning Way of prepossessing People doth not make a Part of their *Disciplina Arcani*, I will not take upon me to decide; however that be, it can prevail with none but such as are determined to take Things upon Trust. If calling one's Adversaries by the vilest Names, and bestowing the Title of

Libels

Libels on all their Writings, though ever so well supported by Proofs, can be deemed answering, then indeed the Count himself, or his Disciples, have answer'd more than an hundred Times. If those that attack his favourite Tenets are to sit down contented, and account themselves refuted, by being told by him, that *he, according to his natural Disposition, would first knock out with his Foot a couple of Teeth out of their Mouths before he would answer, and that a Thunderbolt should destroy them* (*). I think the Contest must soon be at an End; this is answering with a Vengeance, but will scarce go down with People that have the least Pretence to Reason and good Breeding. In fact, the Count, or his Followers, are so far from having ever given a satisfactory Answer to the Charges brought against them, that Mr. Volk, a Person of Credit, and in a public Office at *Budingen*, has but very lately renewed and corroborated these very Charges (among which are downright *Eleusinia*): And as he has challenged the Count, a second Time, to proceed against him by due Course of Law, and offer'd to produce before a Court of Judicature undeniable Proofs for

(*) In Spangenb. Declarat. p. 552. The same Spirit seems to appear in another Passage of the Count's Writings, where he, with the greatest Assurance, pretends that those scandalous Hymns, contained in the xiith Appendix of the Hymns of his Sect, are absolutely the same with the Bible, and deems such as rail at them, worthy of having *their Tongues pluck'd out*. This curious Passage, which is to be met with page 98. in his *Discourses on the Augsburg Confession*, published first in German in 1748 or thereabouts, and lately in English, runs as follows: *Nobody's Tongue is plucked out on Account of the xiith Appendix, when he rails at it, although both Matter and Form are absolutely Scriptural. But if a Thing stands in that Volume called the Bible, and any were to talk of it as they do of our Matters, in many a City and Country, the Tongue of him that speaks so would still be plucked out, or the Hand that wrote it, be chopped off.*

what he advances, the Accusations must be supposed to remain still in their full Force. Thus much may likewise be inferr'd from the Challenges of Mr. *Benner*, Doctor and Professor of Divinity at *Gieffen*, and Mr. *Fresenius*, Doctor of Divinity at *Franckfort*, who have defied him to invalidate the Accusations they brought against him some Years ago. As these three Gentlemen, as well as all the others that have wrote against him, remain unanswered, at least with regard to Matters of Fact; every unprejudiced Person must conclude, that the aforesaid Accusations are founded upon Truth, unless it be supposed (according to the smart Observation of the Theological University at *Tubingen*, in their *Responsum* against this Sect) (u) *that every body loses his Understanding and Discretion as soon as he begins to relate or say any thing against the Herrnbuters.*

I cannot deny but that the Count's Anger may have oftentimes been raised by *Personalia*. His Adversaries have charged him, for Instance, that he, though only a Subject in *Saxony*, had, in Order to satisfy his matchless Pride, imposed upon the Governor of *Pensylvania* and a great Number of other Gentlemen of that Province, by asserting, in a Speech made to them in 1742 at *Philadelphia*, *that his Ambassadors were treated like those of Princes*; *Item*, that he, leaving his Lady at home, travell'd abroad with *Anna Nitschman*, a young Woman, whom he made an Eldress in the 14th Year of her Age, and was frequently alone with her; *Item*, that he often had passed under different Names from one Country to another, was very assiduous in collecting Money, and had decoyed a Merchant,

(u) Candid Narrative p. xvi. in the Append. or p. 111. of the 2d Edition.

worth one Hundred thousand Crowns, from *Stralsund* to *Herrnbut*, and sent him afterwards to *Algiers*, to convert the *Moors*, where he died; with fundry other Charges relating to Sums acquired by him from People that came over to his Sect. Such Allegations, at first Sight, seem improper in Controversies relating to Doctrines: But then it ought to be consider'd, that the abovemention'd Speech is published in the Count's own Writings, (w) and that he had caused printed Copies of it to be distributed among the Audience; which shews at least, that the Charge was unquestionably true; that the second Exception relating to *Anna Nitschman* is likewise so, appears from Letters and Papers also published by himself (x), and as for the third, the Count doth not so much as presume to deny, that he had brought the above Merchant of *Stralsund* to *Herrnbut* (y). The whole Controversy, moreover, is not to be consider'd on the Footing of an ordinary one, as it is carried on against a Person, who pretends to new Gifts, who seems to aim at a Revolution in the Church, who gives the World to understand *that his Sect will so far weaken the Protestant Constitution as to leave nothing of it but a Caput mortuum* (z), and boasts that *from him a new Period shall be begun in Church History* (a): Against a Person, whose Doctrines *de Incarnatione, de Trinitate & generatione Filii æterna* are so extravagant, as to render these Mysteries quite contemptible, making them favour much of the Doc-

(w) *Regn. Cru.* p. 186. *Buding. Collect.* Tom. 3. p. 330, 332.

(x) *Bud. Coll.* Tom. 1. p. 350. and Tom. 2. p. 848.

(y) Collection of several small Pieces wrote by the Count, p. 758.

(z) In his Letter to Mr. *Burg*, March 3, 1744.

(a) Dr. *Hallbauer de Explor. fals.* ap. p. 38.

times of the Heathen, when they speak *de Actionibus deorum secretis*: Against a Person, who notwithstanding his being but slenderly versed in the Greek Tongue, according to his own Confession, has presumed, in Order to bring all Sects under his Sway, to make a new Translation of the New-Testament, and has accommodated it to the Opinions of *Roman Catholics, Socinians, Fanatics, Chiliasm, Anabaptists, &c.* left out in above 250 Places, (to confine myself only to the four Evangelists) sometimes 1, 2, 3, 4, 5, 7, 8, 14 Words, sometimes whole Sentences, nay whole Verses; besides a vast Number of false Translations (b); and has thereby given such a Scandal to all Germany, as he scarce ever will be able to blot out: Against a Person, who stiles himself *Œcumenicus* (c); says *his Call is to all the World* (d); positively affirms, *that the Apostles had spoiled Christ's Plan from the first Day of the Gospel* (e); charges the Clergy *with having to this Time deceived the World* (f) calls them *Sacrament Bablers* (g), *Satan's Professors* (h). adding, that the Protestant Religion is a *Samaritan Constitution* (i), a *Laodicea* (k), his Sect the Church of *Philadelphia*, and himself *the Angel of Philadelphia* (l).

(b) Dr. Hallbauer *Disp. 2. de Licent. condendi version.* p. 74—77, it. p. 88.—158.

(c) *Bud. Collect. Tom 3. p. 80.*

(d) *Ibid.* p. 199.

(e) *Synod. Serm. p. 427.*

(f) The 2127th Hymn.

(g) In his *Jeremias*, p. 238.

(h) *Synod. Serm. p. 40.*

(i) Dr. Hallbauer *de Expl. fals. ap. p. 66, & 67. ex lit. Comit. de 1 Sept. 1733.*

(k) *Bud. Collect. Tom. 2. p. 603.*

(l) *Ibidem.*

When a Person attempts such Things, speaks in such lofty Strains, treats a respectable Order with so much Contempt, and pretends to such an extraordinary Call, ought not his Life and Conduct to be examined into, as well as his Doctrines? Doth not an Apostle expressly enjoin Christians to *try the Spirits whether or no they are of God?*

I should conclude here, were I not obliged to refute an Objection, Mr. *Gambold*, formerly a Clergyman of the Church of *England*, according to common Report, but now a Preacher among the *Herrnbuters*, has made to the Accusation brought by me (in the *Candid Narrative*, &c.) against the Count, from the Hymns of that Sect. The Objection is contained in the Preface of a translated Pamphlet, intitled *Peremptorisches Bedenken*, &c. (m) (which for the most Part is a Panegyric wrote by the Count on himself) whereby it is asserted, that the COUNT HAD BEEN CHARGED WITH HYMNS WHICH HE HAD NOT SO MUCH AS SEEN. As this is a most glaring Untruth, I lay hold of the Opportunity that now offers, of refuting it in a public Manner, that so the Reader may the better be enabled to form to himself a Judgment of the Uprightness of these People. It will be proper, however, previously to make an Observation or two. In the first Place, this Objection proceeds *entirely from the Count*, as Mr. *Gambold* could not of himself know, what the former had seen or not seen abroad; besides, the Count's Letter annexed to that Pamphlet, which contains his Corrections on Mr. *Gambold's* Translation, and the Preface itself, in which it is said, that this Piece is publish'd with the Count's Consent, put it beyond Doubt, that he himself

(m) Pag. 7.

would

would have People believe, he had not seen these Hymns. In the second Place, 'tis needful to acquaint the Reader, that the Decision of this Matter will in a great Measure depend, on his taking Notice, that the Hymns I have quoted, are contained in the xith and xiith Appendices to the Collections of the Hymns of the *Herrnbuters*, and the Additions thereunto; the xith beginning with Number 1682, and the xiith ending with Number 2357, as far as I have seen them, (there being, it is said, still more Hymns extant equally scandalous and impious, which as yet are not come to my Sight.) As nobody will deny, that Hymns which are sung in a Church, are *vox ecclesiae*, and consequently that those Hymns which are contained in the xith and xiith Appendices, are *vox sectæ Herrnbutanæ*; as the Count is the Ordinary or Preacher of that Sect, and nothing is done without his *Fore-knowledge*, according to the Power given him by his People, and produced in Parliament; and as one of their Apologists, mention'd in the Preface of the *Candid Narrative*, publicly acknowledges, that “not less than *Eleven thousand* “Copies were printed of these Hymns only in the “Year 1746, or thereabouts, *for the Use of the Sect*, “and not at all to be kept Secret (n).” I think this alone would be sufficient to shew the Falsity of the Count's Pretence, that he was not apprised of what was contained in them. But as, unfortunately, I have to deal with People, who make nothing to stand out against common Proofs, and who, when their Interest requires it, will, upon a Push, disavow the Count, and he them, though at the same Time they call themselves the *Unitas Fratrum*: I must lay my Arguments close upon

(n) Page 12, or p. 10. of the 2d Edit.

the Count himself. Let it be observed therefore, that the xith Appendix of these Hymns, beginning with Number 1682, as has been said above, has before it a Preface, or Dedication, to the Congregations of the *Herrnbuters*, signed by *Johanan*, which, according to a Note put under it, stands for the Name of Brother Lewis, or Count Zinzendorf, when among the Heathen. In this Preface, which is dated from the Tent before *Wayomick* in the great Plain of *Skebantowano* in Canada, October 15, 1742. the Count recommends this xith Appendix to his Congregations, and tells them, that he had brought it to the Perfection it was in during the Expedition he was upon, and therefore would no longer withhold it from them, in Order that he might the sooner let them have the xiith Appendix, which for the greatest Part was finished; wishing at the same Time, that these Hymns might produce the same Effect upon them, which he had so powerfully experienced from the greatest Part of them. Now, how a Person can dedicate a Book, and recommend it in the Manner aforesaid, without knowing what it contains, is a Matter, I must own, that surpasses my Comprehension, and I presume, every body's else. However this is not all. The very Hymns which were sung at the Count's Sermons, and whereof the Numbers are commonly put at the Beginning or End of each, shew, that they are contained in the xith and xiith Appendices: For, I find before or after the *vith*, *ixth*, *xth*, *xiiith*, *xvth*, *xviith*, *xxth*, *xxist*, *xxviith*, Synodal Sermons preached by the Count, and printed afterwards by him, the following Hymns placed, with Intimation that they were sung before or after his Sermons (p), viz. Numb. 2188, N. 2255, N. 2257, N. 1882, N. N. 1949, N. 1978, and 1897, N. 2189, N. 2156,

(p) Page 44, 62, 72, 91, 95, 100, 151, 157, 202, 215.

N. 1949, N. 2156; all which the Reader may verify, and find them compris'd within the Numbers 1682 and 2357 above-mention'd. I could still quote a great many more in Case of Necessity. —It must be observed *in the third Place*, that the Doctrines the Count preaches in his Sermons, are to be found in these very Hymns, which he has even quoted from the Pulpit in lieu of Scripture. The following may serve as so many Instances of it. Whereas he sometimes mentions Christ in a contemptible Manner (q), (though he takes Care to speak with Respect of his Sect, and the particular Members belonging to it;) the Hymns contain the same Phraseology. Thus in them Christ is called the *Carpenter*, the *Journeyman Carpenter* (r), and even mention is made there of a *Carpenter's Apron* (s), He is likewise there called *Tbolah* (t), a Name which the bitterest Enemies of Christianity, the Jews, have by way of Derision, given to Christ and daily make use of; nay, he is even compared there to what is called a *Tyburn-bird* (u). Again, as the Count in his Sermons speaks of an *Ave Maria*; (w) so the Hymns contain one (x), and Honour is likewise paid there to the Devils themselves (y), which the Count very gravely approves of from the Pulpit (z). Again, the *Pudenda* are, without Shame, mention'd in these Hymns (a), as they are by

(q) Cand. Narrat. p. 42, 43, or p. 41, of the 2d Edit. Gemein Tag Rede Jan. 20, 1745.

(r) Numb. 1813. N. 2145. N. 2198.

(s) N. 2085.

(t) N. 1993. N. 1994.

(u) N. 2087.

(w) In his xith Homil. on the Wound-Litany, p. 102.

(x) N. 1821. v. 23.

(y) N. 1756. v. 13.

(z) In his Synod. Sermon. p. 172.

(a) N. 2220.

the Count himself in his Pulpit Discourses (b). Again, he teaches in the last, that the Husbands are *Vice-Christ's*, *Christ's Legates*, his *Procurators with Regard to their Wives*, till *Christ himself shall marry them both in Body and Soul* (c), and that they, *when acting conjugally with their Wives, do it in his Name* (d); thus the Hymns enforce the same (e). Again, he complains, *that the Husbands labour not enough for their Wives, and that there is still too great a Remissness; that the precious Member is so much forgot, that it becomes useless, and consequently is reduced to a natural Numbness by its not being made Use of* (f); in Consequence of these heavy Complaints, great Care is taken in these Hymns to point out a Remedy; the very Circumstances attending the *Concubitus*, and the very *Organa Generationis* are so plainly intimated (g), that no one, who reads these Hymns, can avoid blushing. The Count, who cannot but be reputed the Author of this public Scandal, doth not even scruple, in his xxvith Synodal Sermon, to quote, as by Way of Authority, Part of the 1990th Hymn, conceived in the following Words: *Ye holy Matrons, who, as Wives are about Vice-Christ's, you honour that precious Sign (Membrum virile) by which they resemble Christ, with the utmost Veneration.* Nay, he pays a solemn Address to the *Membrum virile*, in the following Words of the 8th Verse of the 2010th Hymn, composed by himself, as he confesses in a late Writing (h): *Member full of Mystery, which holily*

(b) Synod. Serm. p. 7.

(c) Synod. Serm. p. 208, 209.

(d) Nat. Reflect. p. 111. Alb. Sincer. p. 134, &c.

(e) N. 2268. N. 2270. N. 2143.

(f) Synod. Serm. p. 37.

(g) N. 2163. N. 2172. N. 1990. N. 2114. N. 2154.

(h) In Spangenh. Declarat. p. 303.

gives and chastly receives the conjugal Ointments for Jesus's sake, during the Embraces invented by the most merciful himself, there being then Seeds of the Church sowed, &c.—The Nature of the Subject calls upon me to stop my Pen; enough, or rather too much has been here copied of these *Gnostic Obscenities* from the Originals, and I must own that I should not have mention'd them, had not the Count forced me to do so, by pretending that he had not seen these Hymns; in which they are contained. My *fourth*, and last Argument is, that the Count is so far from being ashamed of these Hymns, that he has even commented on some of them in later Writings (i), nay publicly affirmed, that the *xiith* Appendix, in which the most scandalous and impious Hymns are contained, is *absolutely the same with the Bible, as well with Respect to Form as Matter*. (See above p. 11. note *)—Now as I thus have proved by several unanswerable Arguments and Facts, that the Count has *not only seen* these scandalous Hymns in Question, but has *published them* with a Preface, is *himself the Author* of some of them, *has sung them* with his Congregations, *approved of them* in his Writings, *quoted Passages* out of them, *recited them* from his Pulpit, and *defended their Contents*; what must the Reader think of that bare-faced public Pretence mention'd above, viz. That HE HAD NOT SO MUCH AS SEEN THEM? Can it be looked upon in any other Light, than a plain Confirmation, that these People, who by their Tenets slight *internal Morality*, are no ways ashamed of acting up to such their Principles, whenever it suits their Interest? Can a People be thought worthy of Belief, without being put to the Test of an Oath, as the Act passed in their Favour allows

(i) In Spangenh. Declarat. p. 197, 224, 269, 274, 303, 323, &c.

them, who not only disguise themselves under false Colours, but deny pointblank most evident Matters of Fact, and seem to stick at nothing, provided they can but propagate their Sect, how greatly soever Truth may suffer by it? Will not the Reader's Hair stand an End, when he finds, that these People have been so daring as to quote on the Title Page of the very Pamphlet, wherein it is pretended, that the Count had not so much as seen the scandalous Hymns in Question, the following Words from *Augustine*: *Tu (Deus) esto arbiter inter Confessiones meas & contradictiones eorum*; *Be thou (O God) the Judge between my Confessions and their Oppositions*? Is not this calling in God's tremendous Name as a Witness to a downright Falshood, and taking it in vain in the most flagrant Manner? Is not *Seneca's* saying (in *Agam.* v. 113) too applicable here, *Per scelera semper sceleribus tutum est iter*? Could the ancient *Moravians*, who so generously spilt their Blood in Defence of the Purity of the Gospel, but come back and behold the Impiety of these Pretenders to their Church, and the Ridicule they bring down on the Christian Faith; I am confident, they would hardly be restrainnd from running into Extremes against them, in Abhorrence to their Doctrines, and to shew their Resentment at the notorious Innovations that are made by these People under the Sanction of their Name. A Sect, that is supported by Artifices and Impositions, surely, no honest Man can side with, and as these People openly give themselves out for a *Leaven, mixed with a Quantity of Flower, till it shall have leavened it all through* (k); it is doubtless incumbent on every good Christian to be on his Guard, and to prevent, to the utmost of his Power, the fatal Consequences such a *Leaven* will probably produce, if it be not check'd in due Time.

(k) *Le Long*, Part 11. p. 58.

P O S T S C R I P T.

I Think proper to add here, that the *Herrnbuters* have just published a Pamphlet, intituled, *A modest Plea for the Church of the Brethren, &c.* which is the THIRD Piece that has appeared in Public, on their Behalf, since the Publication of the *Candid Narrative*. The whole Drift of this Pamphlet, like that of the two former, is to commend their Sect in general Terms, without answering any one Accusation brought against them. If this be the only Shift the Leaders of the *Herrnbuters* have to screen themselves from the Attacks of their Adversaries, their Case must be desperate indeed. Be that as it will, I must again renew my solemn Call upon the Count, made in the foregoing Declaration, and not rest satisfied, till he has given the Public a fair and explicit Answer, to the several Charges brought against them in the *candid Narrative*. Whether he will comply or no, I know not: Perhaps he will, in order to gain Time, palm upon the Public a Translation of some *evasive* Apology or other, given by himself or his Disciples abroad, which is known by all the World, to be the favourite Method of the Party. How far this Surmise may be founded, Time alone can discover. In the mean while, I think it may not be improper to lay before the Public the two following Queries :

1. As the Act of Parliament, which the *Herrnbuters* have surreptitiously obtained, only allows them a Settlement in the Colonies abroad; whether or no Count Zinzendorf doth not incroach

croach on the Toleration granted his Sect, by assuming an Authority to convoke and hold *General Synods* of his Party in *England*, and by sending out Orders, dated *at the General Synod held at London, Ingatestone, &c.* not only throughout all *Great-Britain* and *Ireland*, but to all Parts of the World?

2. As he holds not only public Congregations, but likewise private ones, *i. e. intra privatos parietes*; whether, by so doing, he doth not act in open Defiance to an Act of Parliament made in the first Year of King *William* and *Mary*, commonly called *The Toleration Act*?



The following is an Account given of the Candid Narrative, &c. in a foreign literary Gazette.

Abstract of the literary Gazette published at the University of GÖTTINGEN, under the Inspection of the ROYAL SOCIETY of Sciences there, July 21, 1753, N. 88.

L O N D O N.

THE *Herrnhuters*, who hitherto under tolerably advantageous Circumstances had spread themselves in *England* and in the *English Colonies*, seem to be stopt in their Career by the Writings lately published by Mr. *Rimius* and Mr. *Whitfield*. The first has, from authentic Tracts, collected an Account of this Sect, and published it with the Consent of the Archbishop of *Canterbury*, to whom it is likewise dedicated. He intitles it: *A candid Narrative of the Rise and Progress of the Herrnhuters, commonly called Moravians, &c.* The Author has taken his Materials from good Sources, and every where added, in the Notes under the Text, the original *German* Passages, which he (not without a great deal of Pains) has very accurately rendered into *English*, how unintelligible soever they sometimes seem, and how difficult soever a Translation of some of them might appear. The Eyes of many *Englishmen*, especially among the Clergy, have thereby been opened, who hitherto wanted an Opportunity of viewing this Sect in its true Light,

or were too charitable, from verbal Reports, to judge of them according to their Merits.—

(Hereupon, in the same Gazette, follows an Account of Mr. *Whitfield's* expostulatory Letter with respect to the Sums, drawn by the *Herrnbuters* from sundry Persons, to the Ruin of many of them, whilst the Building of the Count's magnificent Palace was carried on at *Chelfea*; after which the Author ends as follows:)

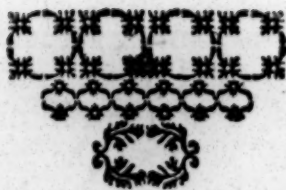
Such Instances as these are the fittest for opening the Eyes of a Nation, which on the admitting of this Sect, promised itself great Advantages from their establishing Manufactures and peopling their Colonies. I could add several more Instances of the same Kind, *viz.* of an *Englishman*, who lent to these People a Sum of Money, the yearly Interest whereof might amount to 25*l.* As they were backwards in paying his Interest, and being made uneasy about it by his Wife, he brought them 25*l.* desiring that they would, under Colour of Interest, pay the same to him in Presence of his Wife: But, they were so cruel, as to keep these twenty-five Pounds together with the rest. But (without adding any more) these Facts are sufficient till they shall have refuted them; It were to be wished, that the History of their Reception in *England*, with all the *pretended Vouchers*, they did, on that Account, lay before the Parliament, could be made public in *Germany*. They have formerly published it in Folio and Octavo in the *English* Tongue, but now it is not to be met with but in the Hands of those who then became possessed of it; at present they are very cautious how

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they

they dispose of it. They fain would have suppressed Mr. *Rimius's* Narrative, and for that Purpose, a Person was sent to the Publisher to insinuate, that it would be some hundred Pounds in his Way if he would comply with their Desire.

F I N I S.



BOOKS lately publish'd for A. LINDE,

A Candid Narrative of the Rise and Progress of the *Herrnbuters*, commonly call'd *Moravians*, or, *Unitas Fratrum*. The Second Edition. By HENRY RIMIUS. Price 1s. 6d.

A Pastoral Letter against Fanaticism. By *W. John Stinstra*. Translated from the *Dutch*. By HENRY RIMIUS. Price 1s,

A true and authentic Account of *Andrew Frey*; containing the Occasion of his coming among the *Herrnbuters*, &c. his Observation of their Conferences, casting Lots, Marriages, &c. and the Reason for which he left them, together with the Motives for publishing his Account. Price 1s.

The Soul's Espousal, or Union with Jesus Christ. By Mr. *Edward Pearce*. Price 1s. 6d. bound.

An Account of a New Zoophyte, or Animal Plant, from *Groenland*; in a Letter to Dr. *Haller*. By C. MYLIUS. Price 1s.

A Compleat *German Grammar*, in Two Parts: The first Part containing, True, Plain and Easy Instructions for acquiring fundamentally in a short Time, the Knowledge and Use, both in Speaking and Writing of the *German Tongue*. The second Part is enriched with Familiar Words, Phrases, peculiar Expressions, proverbial Sentences and Dialogues: To which are added, for farther Application, several pieces of News, German Letters and some Moral pieces in Prose and Verse; together with an ample Vocabulary in Alphabetical Order. By JOHN BACHMAIR, *M. A.* Price 4s.

BOOKS lately published, &c.

Neue Englische Grammatike, in sich haltend eine getreue, deutliche und leichte Anweisung die Englische-Sprache in kurzer Zeit gründlich zu erlernen. Welcher beygefüget sind eine gute Anzahl von nöthigen Wörtern und Redensarten, sonderlichen Ausdrückungen, Sprüchwörtern und Gesprächen, wie auch eine Anzahl nüklicher Briefe in beyden Sprachen; nebst einem Wörterbuch in Alphabetischer Ordnung, von *Joh. Jacob Bachmair*, M. A. price 3s. 6d.

In the Press:

AN ESSAY ON INSURANCE in General, and its particular Branches; With a Collection of all the known Laws and Ordinances enacted in England, as well as in other trading Countries. Originally wrote in the German Language by a Merchant in London, and (on Account of its great Utility to Commerce) lately published at Hamburg at that City's Expence: Now rendered into English, and enlarged with considerable Additions and Improvements received from the Author.

The History of the MORAVIANS, from their first Settlement at *Herrnbaag* in the County of *Budingen*, down to the present Time, with a view chiefly to their political Intrigues. Collected from the publick Acts of *Budingen*, and from other authentick Vouchers, all along accompanied with the necessary Illustrations and Remarks. The whole intended to give the World some Knowledge of the extraordinary System of the *Moravians*, and to shew how it may affect both the Religious and Civil Interests of a State. Translated from the *High-Dutch*.



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